CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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From the Evangelist.

REMARKS ON I COR. xv. 24—28.

(*Continued from page 125.*)

It only remains to inquire,

V. What will be the result of his delivering up the kingdom. "And when all things shall be subdued unto him, then shall the Son himself be subject unto him, that put all things under him, that God may be all in all." This, if I mistake not, has been viewed by many, as the most difficult part of the text. For considered in his Divine Nature, Christ is equal with the Father; and therefore, in this respect, there can be no such thing as inferiority or subjection. And considered as Man and Mediator, (in which view the Apostle is here speaking of him,) he *always was most perfectly subject to the Father*; and of course can be no more so, after than before, this kingdom is delivered up. The difficulty, however, will perhaps vanish, if we consider, that it was the design of the Apostle to [illegible] this subjection on the part of Christ will be greater, but only that there will be a more public and glorious display of it after, than there was, or could be before, the kingdom is delivered up. The very act of receiving authority from a superior power, is an instance of subjection in the recipient; but the voluntary resignation of that authority is a much more convincing proof of the same subjection. When General Washington received, and acted under, a commission from Congress, he was subject to that body; but when, after having accomplished the purposes, for which he received his commission, he returned and voluntarily resigned it to the power, from which he had received it, there was a much more striking and public manifestation of his subjection, than was ever before made, by any act of his.—And thus Christ's resigning the kingdom to the Father, will furnish to the view of creatures, a much more impressive and glorious exhibition of his subjection, than was ever before made. And while his subjection will be thus manifested, there will, at the same time, be an equally clear manifestation, that "God is all in all." It is worthy of remark, that the apostle here varies his phraseology. He had spoken of this kingdom as being delivered up to the Father; but he now uses the term *Theos*, God; by which I understand him to mean the same as *Theiotecs*, the Divinity or Godhead, without any particular reference to that mysterious and ineffable distinction, which subsists in the Divine Nature. And though it is an undoubted truth, that the Godhead has *forever* been all in all, yet we may reasonably suppose, that this truth will be much more clearly displayed after, than before, Christ delivers up the kingdom. And the very nature of the case compels us to understand this, as the idea which the Apostle designed to communicate. If we would not charge him with contradicting the plainest dictates of reason and scripture, we must suppose that when he says, "that God may be all in all," his meaning is, that God may appear, or may be manifested, to be all in all.

REMARKS.

1. The text, if rightly explained, instead of supporting, disproves the system of those, who deny the Divinity of Christ. It is well known that they have regarded it as one of their strong holds. Their argument from it is this. Christ is here represented as inferior to, and dependant on, the Father; delegated by him to govern the world, and finally as resigning his delegated authority, and being subject to him from whom he received it; and this, it is alleged, is utterly inconsistent with his supreme Divinity. This argument derives all its force, from the gratuitous assumption, that there is but one nature, in the person of Christ. For there is certainly "no incongruity in the idea of delegated authority and dominion, when Jesus is viewed" as the Mediator, who "is God and Man, in two distinct natures, and one person forever." "Those who maintain this view of his person and character," says a masterly writer, "acknowledge such delegation, as an essential article of their scheme. Believing him to be represented, in the scriptures, as voluntarily assuming the form, and acting in the capacity of a servant, they are not startled, at finding this representation, consistently supported throughout. In perfect harmony, therefore, with this view of his relation to the Father, they consider all that he did, as done by appointment, and all that he received in his exaltation to glory, as received in the form of reward; and the reward they account singularly appropriate, consisting, as it does, in his investiture, as Mediator, with the administration of that peculiar branch of the Divine Government, which has for its immediate object, the completion of the glorious effects, resulting from the work of Salvation, which he finished when on earth. Admit the principle of his acting in the scheme of redeeming mercy, in the voluntary assumed capacity of a servant, and all is plain: instead of disorder, embarrassment and difficulty, we have a perfect plan, not only interesting in its design, and glorious in its consequences; but consistent and harmonious in all its arrangements; well ordered in all things and sure."‖

When therefore, we take into view the human Nature, and mediatorial character of Christ, the unitarian argument against his divinity, drawn from this text, vanishes in a moment. Indeed, so far is this text from affording any support to the Unitarian system, that it furnishes a powerful argument against it. That Christ is here represented as delegated by the Father to govern the world, is readily admitted; but "delegation can confer [illegible] the duties of a delegated office." A king may delegate an infant, or an idiot to govern his kingdom; but it will not be pretended, that such delegation can impart the requisite qualifications for government. We must, therefore, either acknowledge, that Christ originally possessed the requisite qualifications for governing the world, or else admit, that the Father has delegated him to an office, for which he was wholly unqualified; an admission, which would involve a blasphemous imputation upon the divine character. But if he possessed the requisite qualifications for governing the world, he must be a Divine Person. For, omnipotence, omniscience, and infinite rectitude, are qualifications absolutely necessary in him, who holds the reigns of universal government. To attempt a formal proof of this, would be wholly superfluous.—And these attributes are divine and incommunicable. To suppose that they can be imparted to, or possessed and exercised by, any mere creature, is an absurdity and contradiction. Had Christ possessed only a created nature, he would never have been delegated to govern the world, nor "ordained of God to be the Judge of quick and dead." It is the Divine Nature, united with the human, that qualifies him for the discharge of such a dignified and glorious office.

2. In view of what has been advanced, it is natural to remark, that the text gives no countenance, to the doctrine of universal restoration. Though the advocates of this doctrine, have regarded it, as one of the main pillars, on which their system rests; yet if the preceding explanation be correct, instead of affording any support to the system, it, by natural and necessary consequence, completely overthrows it. For we have seen that the kingdom, which Christ delivers up to the Father, is that, in the administration of which, he carries into effect the glorious designs of his Mediation; renews the hearts of sinners, pardons their sins, sanctifies them by his grace, and "makes them meet to be partakers of the inheritance of the saints in light." When, therefore, he delivers up the kingdom, this work of sovereign grace will wholly cease.

No more of the guilty race of Adam, will then be brought to the exercise of that faith, which alone can prepare them for heaven. But the time, when Christ will deliver up the kingdom, is the end of the world; the solemn period of the resurrection and general judgment. After that period, it is manifest that none can be saved by Christ; and of course, equally manifest, that none can be saved at all.—For the scriptures reveal no other way of salvation, but freely by the grace of God, through the redemption, that is in Jesus Christ. And the Bible abundantly teaches us, and those, who embrace the doctrine of universal restoration, explicitly admit, that all will not be saved at the day of judgment; and this is, in effect, admitting that they will never be saved. For if, after that kingdom is delivered up, in the administration of which alone, pardoning mercy is dispensed, they are compelled to depart accursed into everlasting fire, prepared for the devil and his angels, their case must be completely hopeless. For *them* there will be no Mediator; for them there will remain no more sacrifice for sin, but a certain fearful looking for, of judgment, and fiery indignation to devour the adversaries. Let sinners then, instead of flattering themselves with the hopes of repenting, and obtaining forgiveness in the future world, immediately submit to the government of Christ, and accept the offers of his mercy. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all that put their trust in him."

YODH.

‖Wardlaw.

MR. WOLF AT BAGDAD AND BASSORA.

The London Jewish Expositor for July, contains a continuation of Mr. Wolf's journal, giving an account of his proceedings at Bagdad and Bassora. The following are extracts:

Visit to the Tomb of Joshua.

I went on the 20th of April with a company of Jews, to the sepulchre of Joshua, the son of Josedech, one hour distant from Bagdad, when we arrived, we met a great number of Jews; as soon as the Jews approached the tomb, they began to dance round it, and to clap their hands, looking at me, they sang, "Sing and rejoice, O daughter of Zion, for lo, I come; and I will dwell in the midst of thee, saith the Lord."

"And many nations shall be joined to the Lord in that day, and shall be my people. And [illegible] dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent [illegible] Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again."

"Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

After this, they recited the following prayer, addressed to Johsua the high priest:—

"Peace unto thee, master, our master! Peace unto thee, and peace unto thy glorious power and holy body; who wast buried here; O, Joshua the high-priest! Peace unto him!

"Blessed art thou, that thou art counted worthy to go to thy Creator, and to serve him with a whole heart, and with a joyful mind! and on account of the merits of all the rest the righteous men (peace be unto them!) do thou, O Lord, we beseech thee, grant that thy wrath may not be kindled upon us, and do not thou destroy us. Let thy mercy overcome thy justice, and do thou save us for thy name's sake, and for the merits of this righteous man, who was buried here; for the sake of Joshua the high priest, (peace be unto him!) and for the merits of all the righteous who have been in this land, who were our ancestors; and for the sake of the just men, upright in their hearts, who have been taken from the land of vanity, and have hastened into the life eternal; having delivered up their life unto death. For their sakes we beseech thee, deliver us from all hardships we have to undergo."

Persecuting spirit of the Catholics.

I received a letter which mentions that my brethren Fisk and Bird were called up before the Governor at Jerusalem and confined for a short time, at the instigation of the Catholics. They would have done the same to me at Bagdad, had they not been afraid of Capt. Taylor. The Catholic Bishop, P. Compery, has pronounced excommunication against every Catholic who enters into a conversation with me upon religion.

May 17.—I took a boat and sat out for Bassora. We passed Leek, a small town inhabited by Mussulmen. There are five families of Jews, and there are some Sabeans, who are believed by the Christians of this country to be disciples of John the Baptist.

May 28.—I have already mentioned the kind reception I met with from Capt. Taylor, the British resident.

Captain Taylor gave notice to the Jews, by his dragoman, that I had arrived at Bassora. Isbak David Joan, the Nassi [prince] of the Jews and Banker to the Governor, Hezekiel Abd-Alnabi, Nizim Yakoob, Yakoob David, Shlome Aslam, Hezekiel Ahturi, Yusuff Azeer, and Ruben Aslam, who are some of the most learned and respectable Jews of this place, called upon me, and invited me to see their synagogue.

Conversation with the principal Jews of Bassora.

On the 25th of May, Mr. Wolf arrived at Bassora, where he was received in the most hospitable manner by Captain Taylor, the resident of the East India Company, a pious and learned man, who introduced him to several other English gentlemen favourable to the object of his mission, and promised him all the assistance and protection in his power. Mr. Wolf represents the Jews at this place as remarkably candid and liberal, and withal, a very fine looking race of men. On the 28th, Capt. T. gave notice to the principal Jews, that Mr. Wolf had arrived, and eight or nine of the most learned and respectable of their number immediately called upon him. Mr. W. gives the following account of several conversations which he held with them about sacrifices, the prophecies, &c.

They already knew, [says Mr. W.] the objects of my mission before my arrival.—They requested Hebrew Bibles, and copies of the Prophets. Hezekiel Abd-Alnabi, told me he had long been in possession of a Hebrew New Testament, which was brought to him by a Jew from Bombay: and that he had read it, and approved of many things which it contained.—We entered into a long conversation about sacrifices; I endeavoured to show him that, according to the New Testament, there is no remission of sins without shedding of blood. We examined the views of Maimonides, respecting the design of the institution of sacrifices.

Rabbi Haim, a Polish Jew, residing at Tiberias, who saw and heard me at Jerusalem, when I was arguing with Rabbi Solomon Sapira, entered the room. Rabbi Haim addressed me thus, in Hebrew: "Blessed art thou, O Joseph Wolf, who comest here in the name of Jehovah! I heard, that arriving, thou hadst arrived at [illegible] come to Bassora; and that going, thou art about to go to the land of Paros [Persia]; and that preaching, thou wilt preach to us children of Israel; and when hearing, I heard this, I said to the Jews at Bassora, that rejoicing I rejoiced, for I knew thee, O Rabbi Wolf, in the house of Rabbi Solomon Sapira, (may he live a hundred years in peace!) with whom disputing, you disputed, and reading, you did read. Rejoicing, I am rejoiced, that seeing, I do see you again in peace, and in cheerfulness of mind." Rabbi Haim then took part in the conversation we were engaged in, upon the subject of Christianity.

On the 30th, the Prince of the Jews and Hezekiel invited me to their houses, where I met twenty of the principal Jews. A conversation about the prophecies ensued. I said to Hezekiel, How do you explain the weeks in Daniel, ix.?

Hez. On account of the abundance of our sins, the prophecies of Daniel, as well as the other prophecies contained in the Holy Writ, are sealed and hidden from us; and we do not understand them.

I then said, and thus it is, my dear brethren; the prophecies of Daniel, like the other prophecies contained in Holy Writ, are sealed and hidden from you, on account of the abundance of your sin; for if this were not the case, you would understand them. God has revealed his purposes unto us, that we may know his will, and regulate our conduct accordingly;—but blindness has happened to Israel, and blindness will happen to every one who seeks not, with humble mind, the truth, but is led away by temporal and earthly desires. I can answer you, that the meaning of the prophecies of Daniel, and of other prophecies contained in Holy Writ, respecting the Messiah, is not sealed or hidden from me; I understand their meaning. Jesus is the person there predicted of. Do as Daniel did; consult the books of Moses and the prophets diligently; and set your faces unto the Lord your God; and seek by prayer and supplication, to understand the meaning of the prophets. Then you will see that Jesus Christ, who has been so long disregarded and rejected by the Jews, is the true Messiah.

Rabbi Haim, from Tiberias, observed, that these observations of mine ought to be duly considered. The conversation about Christ was continued for several hours, with the greatest candour, and they invited me to call on them every Sabbath-day, which I did.

Advantages of Bassora as a Missionary Station.

On the advantages of Bassora, as a missionary station, and as a place for the establishment of schools, on the Lncastrian plan, Mr. Wolf says:

The hatred of Christianity is a great deal less among the Jews here and at Bagdad, than in any other place I have yet seen, and the way is quite open among them for a missionary to be stationed here. I really do not know a single place in Mesopotomia, where a Missionary could better labour, without interruption, than in these two places; more particularly, as Capt. Taylor, the East India Company's resident for this part of the country, would afford protection and assistance.

I must mention, in regard to the concerns of the British and Foreign School Society, that I showed Capt. Taylor the letter which was addressed to me by the Secretary of the Society, expressing a wish that I should try to establish a school, according to their system, in this country. Captain T. was much interested, and he said that an Armenian youth, either from this place or from Persia, might be sent to England to learn the system, and then return back here, and that both Christian and Jewish parents would be most anxious to send their children to be taught by him. If the project of the establishment of a college at Aleppo could be brought to bear, some one from Aleppo might be sent hither to carry on the work of civilization and religion in this place; and light might be spread abroad, from the Tigris to the uttermost parts of Persia; for Persian Christians would be glad to send their children to this place.

Latest from Mr. Wolf.—A Postscript to the London Jewish Expositor for July, contains accounts from Mr. Wolf, dated at Bushire, Nov. 13th, 1824, from which it appears that all his recent labours in the vicinity of the Persian Gulph have been attended with much success. He was received with great kindness and hospitality, particularly by the British and Armenian inhabitants, who are earnestly desirous that some suitable person should be immediately sent out from Great Britain, to establish and superintend schools on the Lancasterian system, in Bushire and the vicinity. A subscription was raised at Bushire among the more opulent inhabitants, towards defraying the necessary expense of the project, and the persons connected with the British residency contributed liberally. One officer put 20*l.* into the hands of Mr. Wolf, to be disposed of at his discretion, for the promotion of any good object, and Mr. W. assigned 10*l.* to the British and Foreign School Society, and 10*l.* to the London Jews' Society. The British residents at Bushire are anxious to have a Missionary who will preach regularly on the Sabbath, and catechise and instruct the children in the principles of the Gospel. Mr. Wolf observes, "The readiness with which Christians at the Persian Gulf, come to Jesus Christ, and bring their children to hear the joyful sound of the Gospel, seems to show that the time is fast approaching, when the power of Satan in those countries, will be overthrown by the power of him who is set down at the right hand of the Majesty on high."

N. Y. Observer.

Opposition to Missions.—It appears from some remarks in the Columbian Star, that the National Intelligencer is hostile to Missions, and has admitted some remarks respecting Mr. Boardman, which are so grossly incorrect that they can deceive no one. An extract is inserted from "the Reformer," a violent anti-mission publication, which says, that "Parson Boardman offered to save 600 millions of souls lying eastwardly, provided they, the people, would give him money enough, and denouncing them if they would not." Now the re-action of giving currency to such idle stories, must work powerfully against a newspaper in other respects reputable. We would only remark, that we pity the Editors for want of prudence; and as relates to the cause of Christ, we hope the supplication of Christians for them will be, "Father, forgive them, for they know not what they do."

Christian Watchman.

Bible Society.—A meeting in aid of the American Bible Society was held at the Baptist meetinghouse in Saratoga, on Sunday the 14th instant. Very eloquent and appropriate addresses were delivered by the Rev. Doctors Feltus and Matthews, of New-York, and the Rev. Mr. Wayland, of Boston, and a collection of between 60 and 70 dollars taken up.—*Sentinel.*

SUNDAY SCHOOLS.

THE SABBATH TEACHER'S RETROSPECT.

The dusty mist of twilight has encir-

cled yonder hill: the glorious sun has sunk beneath the western wave; the slumbering echoes are silent; pale Cynthia is now collecting her straggling beams, to illumine the coming gloom, for her "rival light has departed," and she may now shine undisputed mistress; all nature seems tending to repose; the busy din of earth is subsiding; and the silence of meditation and the closet of seriousness, well become an immortal mind.

Another sabbath, with rapidity almost inconceivable, has passed away, and I am come to the extreme verge of another day; the vanities of time will again engage the general attention; the bustle of business, the intensity of study, and the perpetual round of giddy pleasure, will again engage the multitude: for such is life!

But as well as looking forward, I look backward: and with regard to myself, as in the capacity of a Sabbath Teacher, how has the almost departed day been spent.—Is there no pain of conscience on account of neglected duty? Has the trumpet I have used given no uncertain sound? Was my conduct so serious that it warned the young ones, it was "no time for them to trifle, when their teacher was come to them with a message from God himself." Did I wrestle ere I left my closet in the morning, with the angel of the covenant for a blessing? Did I acknowledge the presence of God, feeling it myself, and seeking that the dear children around me should feel it too? Have I reproved, rebuked, exhorted;—has my exhortation been the truth, the whole truth, and nothing but the truth?—and, in one momentous word,—*have I been faithful?* Oh! important, important inquiries: I look back with trembling, for though I may fancy all has been right, that Eternal, whose way is in the whirlwind, and whose path is in the storm, He who searcheth the heart, may have seen wickedness, impiety, and forgetfulness, which I have not detected. He may see a want of that earnestness of which I see such a profusion; He may see a real want of that ability which I vainly fancy I possess; and He may see traces of that presumption and pride, of which I indignantly suppose myself incapable. When I was seeking to glorify God, as I thought, to his pure and holy eyes I might have been seeking to glorify myself. When I was pressing towards the salvation of the young ones, I might have been desiring my own praise, and looking after that honor which cometh from man, and if I endeavour to detect my motives, and to unveil the secrets of my heart, I have need, instead of being puffed up with any supposed attain- and my mouth in the dust, and to cry, Unclean, unclean. Oh! thou infinitely high and mighty God, I implore thy sanctifying blessing; I do most fervently entreat thy pardon and forgiveness; I have taken upon myself to be an instructer of the young, but I may, with all my supposed eloquenc, preach from the rising to the setting of the sun, and my coadjutors may assiduously and incessantly water, but still I supplicate thy genial influence, without which all must forever be in vain.

A SABBATH SCHOOL BLESSED.

The following account of God's blessing on the faithful and pious exertions of his people, is calculated to encourage the fainting hearts of those who are almost ready to say, they "have laboured in vain, & spent their strength for naught," for God will bless his people.

From the Baptist Magazine.

MR. DOWD TO THE EDITORS.

RALEIGH, [N. C.] June 24, 1825.

Messrs Editors,

In a late number of the Baptist Magazine, there is an extract of a letter from a gentleman of Moore County, which gives some account of the revival of religian in that vicinity, but as it only states a few of the particulars, I have thought it might be gratifying to some of your readers to see a more circumstantial statement of the work of the Lord among that people.—This revival has been chiefly confined to the congregation of Friendship Meeting-House. The church for many years was in a very lukewarm state, under the pastoral care of Elder Teague, who died in 1823. The church was left in a very desolate situation. It consisted of about 42 members, who met in a small and indifferent house of worship. The settlement was thinly inhabited by persons in moderate circumstances, with a small portion of literature, and entirely averse from missionary labours of any kind. But in May, 1823, a Sabbath School was instituted, and although its establishment was much opposed, yet it increased to the number of about 160 scholars and teachers. This school was conducted with zeal and prudence, and put to silence all opposition to it. The place of worship soon became too small to contain the people. The inhabitants at length built a large and commodious house, in which the school assembled. It was not uncommon for many of the children to recite by heart from 350 to 400 verses of Scripture, with some poetry. They received faithful and affectionate admonitions from their superintendants, and soon began to give evidence that they were the subjects of serious impressions. Some of them gave satisfactory evidence of a change of heart.—Old members of the church were aroused from the lethargy in which they had long slumbered, and began to institute prayer meetings, and make religion the topic of conversation. A missionary spirit fired the bosom of almost every one, and they formed a society auxiliary to the State Missionary Society of N. Carolina, and raised from 50 to 60 dollars. The desert now began to blossom and produce its tender fruit. Children read the blessed word of God, and adults flocked into the church. Since that time, there have been between 70 and 80 added to the church, and the work is still going on.—The old and the young have been subjects of this glorious work, but particularly those young persons who were members of the school. At one time three persons were baptized, each of whom was over 70 years of age. But the gathering in of private members is not the only characteristick which marks this great work. From among those who profess to have experienced religion, five have devoted themselves to the work of the ministry, three of whom are to be ordained on Monday after the fifth Sabbath in July next.

Yours truly,

P. W. DOWD.

From the Christian Watchman.

WORCESTER BAPTIST ASSOCIATION.

REV. JONATHAN GOING, *Moderator.*
REV. ELISHA ANDREWS, *Clerk.*

The seventh anniversary of this body was held at Grafton, the 17th and 18th ultimo. The Introductory sermon was preached by Br. Sampson, from James i. 25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The first object of this sermon was to show how the scriptures should be studied, and the importance of the study. The preacher then spoke of the importance of receiving and continuing to receive, and do what they teach and require. After this he spoke of the blessings with which such a course would be attended. This discourse was judiciously planned and well illustrated. A collection was taken for widows and children of deceased ministers, amounting to $25 31. The Association was then organized by the choice of its officers, when an adjournment took place. On the recommencement of business, the letters from the churches were read. From these it appeared that some of them were in prosperous circumstances, while others in West Boylston and Holden, had been favoured with seasons of refreshing from the presence of the Lord. To the first of these 49 had been added by baptism in the year, and to the last 29. The session of the Association at West Boylston last year, and the death of their minister at that time, were greatly instrumental in preparing the way for the precious revival they have experienced. In the course of the year the Lord has favored them with another pastor. To God be all the praise. While these joyful events excited the praise of the Lord's people, the afflictions of other churches, especially that at Bellingham, produced much sympathy, and led as we hope, to fervent prayer on their behalf. "If one member suffer, all the members suffer with it."—After the other letters had been read, the church recently formed at Southborough, was, at their request, unanimously and joyfully received into the body. At half past three, another sermon was delivered by Br, Torrey, from the Old Colony Association, founded on Rom. xiv. 12. "So then every one of us shall give account of himself to God." In this discourse, the nature, the certainty, and the seriousness of our final account were ably and happily set before the hearers. In the evening there were as usual several meetings at different places, and prayer meetings the next morning at sun-rise. On the second day the business of the Association was resumed, during the transactions of which, the Circular letter, as reported by a Committee appointed for that purpose, was read and accepted. The letter was on the importance and proper manner of studying the Scriptures. It is desirable that it be read, and that it produce much effect.

It is necessary here to remark that the Worcester County Missionary and Education Society, Auxiliary to the Baptist General Convention, have altered their anniversary to the time and place of the Worcester Association. This Society held its meeting for the choice of officers, on the 17th, at 8 o'clock, A. M. and an adjourned meeting at 9 o'clock, 18th, when letters from several female societies were read, and monies and clothing from various sources received by the Treasurer. At 10 o'clock, Br. Andrews preached the missionary sermon, from Rom. xv. 16. "That I should be the minister of Jesus Christ to the Gentiles," &c. The preacher in this sermon, very clearly, and with much feeling, described the character and object of a Christian missionary. At the close of the sermon a collection was taken amounting to $28 26, for the society. At two o'clock, P. M. the concluding sermon was preached by Br. Angell, from the Sturbridge Association. The text was Titus ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The work of Christ, and the effect of his work in redeeming and saving his people, were the subjects illustrated in this sermon. This discourse made an interesting preparation for the Lord's Supper, which was administered at the close by brethren Andrews and Grow. More than three hundred communicants partook of this holy ordinance with deep interest and great delight. Br. Walker of Holden, during this service, addressed the communicants and the spectators in a very tender and solemn manner. His health has been very delicate for many months, so that he addressed us as one standing on the confines of time and eternity. His hold on time was evidently loose, and his view of eternity clear and transporting. The evident likeness to heaven, which was apparent in every word which fell from his faltering lips, could not fail to make a deep impression. O that this impression may not soon be erased. The collection at the communion, besides defraying the charges, amounted to $12 62. The whole receipts of the Society, during the year amounted to $775, about $350 of which was in clothing, and the rest $427 in cash, a greater sum than in any preceding year.

The utmost harmony and good feeling prevailed during the whole session, and it is devoutly hoped that God will attend it with his blessing. During the year, more than a hundred have been baptized. The number of churches is sixteen, all except one, in Worcester county.

Communicated.

Officers of the Worcester County Missionary and Education Society.

REV. ABISHA SAMSON, *President,*
REV. JONATHAN GOING, *Secretary.*
REV. ABIEL FISHER, *Treasurer.*

For the Christian Secretary.

CHRISTIAN WARFARE.

[*Continued from page 126.*]

Let us consider how many worldlings there are who endure hardships and expose their lives to dangers, & hazard the seas to hot and cold regions to gain worldly riches. Shall we not be willing, then, to endure hardships like heavenly mariners, to obtain the eternal riches of Christ, which fadeth not away? One thing I would recommend for you to keep in view as much as you possibly can, viz. that all God's dealings and dispensations of his providence with you and every other person, are perfectly right, and that it is impossible for him to do any thing wrong. This will be a great tendency to keep you from murmuring or complaining of your afflictions. All the afflictions that we shall have to pass through in this world are trifling, or hardly worth naming, compared to the joys of Heaven, or a well grounded hope in the Lord Jesus, "which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Our light afflictions which are but for a moment" (compared to eternity) "worketh for us a far more exceeding and eternal weight of glory." O what comforting and blessed promises are these.—What great reason have we to thank and praise God, that there is a balm in his blessed word for every wound which sin has made. If any of your brethren should do wrong, or trespass against either of you, be careful that you do not tell it to unbelievers, to lay stumbling blocks before them, or to others of the brethren to grieve them. But go to the one who has done wrong, and tell him his fault between him and thee alone; but be sure and do it with the spirit of meekness. Remember the rules which Christ has laid down, and follow them as near as you can, for they are the best that can be given. Converse freely with brethren, when you have an opportunity, about the things which belong to your peace, and stir up each others minds by way of remembrance, for you will find it to be profitable: for you cannot be put in mind of these important things too often. If you should feel destitute of the enjoyment of religion, and Satan should tell you that you had better say nothing about it, for you are not in the enjoyment of it, and you do not know that ever you knew what it was, if you talk of that which you know nothing about, then you will be clearly hypocrites: you may deceive yourselves and others, but there is One whom you cannot deceive; therefore you had better say nothing about religion, for you will only hurt the cause, and that would be a fearful thing. If you ever should feel any of these devices or temptations, be careful that you do not give way to them, for if you do, you will loose much comfort or satisfacion which you might otherwise take. Sometimes, Christians are overwhelmed in darkness, and unbelieving thoughts, so that they will almost give up their hope, and think that no one ever felt as they do. But if they can hear others whom they are satisfied are Christians, tell of having the same feelings, it will revive their droping spirits, and be like water to a thirsty traveller, for it will do them more good (many times) than it would to see a Chistian who was filled with love and praise to God, which often sinks a doubting Cristian lower. There was once a time (as it appears) when religion was in a low state. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

O what encouragement we have to speak often one to another of the goodness of God, and the wonders of redeeming love, and what great things the Lord hath done for us, whereof we are glad. Remember that you were not put into God's vineyard to be idle; but to be fellow-workers together: for all who are made partakers of grace, have something to do. Assemble often together with your brethren, and unite your hearts together in prayer, and strengthen and encourage each other on in the spirit of meekness, when out of the way. Live the lives of Christians and you need not fear but what you will die their happy death. Fight the good fight of faith, and be faithful until death, and you will receive crowns of life. Remember that if you leave any thing undone, which is your duty to do, until death cuts you down, it will be too late for you to do it then. Therefore if you feel any duty to do, to any of your fellow mortals, be sure and do it, for you know not but what God will apply it to their hearts, so that they will seek the Lord Jesus till they find rest to their souls. Tell them what a good Master you have to serve, and that all who serve him faithfully receive a hundred fold in this life and in the world to come, life everlasting. Eternal glory is before you, turn not to the right nor left, but press forward in the heavenly journey for the prize, for it lies at the end of the race, and you will obtain it if you faint not by the way. This glorious prize is well worth running for; for it is a crown of righteousness which fadeth not away. When a man buys a ticket in a large lottery, in hopes of winning the high prize, he stands a very hazardous chance to obtain it. But it is not so with those who are truly born of the spirit and made heirs of God, and joint heirs with Jesus Christ. For the glorious heavenly prize is secured to them by the promise of God, so that it is impossible for them to lose it, or miss of Heaven, "who are kept by the power of God, through faith unto salvation." O what a blessed thing it is that Christians are kept by the mighty power of God, and not by their own power which is but weakness! Christ said: "The water that I shall give him," [the Christian] "shall be in him a well of water springing up into everlasting life. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, he that believeth on me hath everlasting life. My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand." These are positive promises by the Great I AM, who never spake amiss, therefore he will perform what he has promised, for he has all power in Heaven and earth, therefore it is impossible for one of his words to fail. If any deny the doctrine of the final perseverance of the Saints, and say that real Christians can sin so as to perish, or come into condemnation, then they ought (I think) to consider well, and see whether they do not contradict the Lord Jesus: for he has said in the most positive manner which can be expressed, that they shall not come into condemnation, and that they shall not perish. Some say that the doctrine of the final perseverance of the Saints is a dangerous doctrine, for it gives Christians liberty to sin. I can say for one, that it never had this effect on me, for the more I am established in this doctrine, the more I want to live a Christian life. And it is a great consolation to me to be saitisfied that the foundation of my hope is built on the rock Christ Jesus, and that all the host of hell cannot overthrow it. "For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I do not feel afraid to believe this doctrine, which Christ has laid down in such plain and positive terms, for fear it will lead me to sin: for I believe that the doctrine of the Gospel is the best that ever was given to man. If there are any who take liberty to sin because they believe this doctrine; then they have great reason (I think) to fear that they are strangers to the Lord Jesus, and that they never felt his love in their hearts; for it is contrary to the divine nature of Christ that is implanted in a Christian, for him to take liberty to sin, because he believes that the saints will be kept by the power of God, and be saved by free and unmerited grace, and not by works of righteousness of their own, or by their own strength which is but weakness.

To be continued.

From the Charleston Intelligencer.

We announce, with feelings of regret, the death of that eminent servant of God, the Rev. Dr. RICHARD FURMAN,—for more than half a century an able, eloquent, and useful Minister of the Gospel, and for the last 40 years the beloved Pastor of the Baptist Church in this city.—He died on Thursday night, in the faith of the Doctrines of the Cross—and with a well grounded hope that his Redeemer liveth. To his Church and Congregation, and to the Christian cause in general, his loss is irreparable. Yesterday afternoon his remains were consigned to the grave amid the tears of his church and people.

COMMUNICATED.

A day of darkness and thick gloom is this to our city. Our papers have announced, that the great, the good, the philanthropic Dr. FURMAN is no more an inhabitant of earth. "Daughters of Zion weep not for him, but for yourselves."—Weep, that a great man has fallen in our Israel this day—Weep, that one of the brightest ornaments of your city is removed—that lips, which always opened in kindness, benevolence, or instruction, are now silent in death—Weep, that the Lord hath covered our Zion with a cloud—and weep in tender sympathy with a bereaved family and flock—the one without their revered head—the other scattered as sheep without a shepherd. But while you droop beneath the afflictive stroke, while tears of sorrow roll plentifully down your cheeks, remember that you grieve not as those who have no hope! Oh, no! Follow not this friend beloved to the dust, but look above the gloomy cloud, to the transcendent glory beaming beyond it. See the ransomed spirit escaped from the tumultuous ocean of life, arriving safely at the portals of the Heavenly Jerusalem. See there an entrance abundantly administered unto him, and view him resting in the bosom of his God. Hear too the approving well done, pronounced by his Saviour and his Judge, and the Crown of Glory encircling that brow. Listen to the welcome resounding through the heavenly arches, from the choir of glorified spirits which surround the Throne of God, and of the Lamb, and see that band, who claim him as their spiritual parent, uniting with him in ascribing all glory to God, and together casting their crowns at the feet of Him, who hath loved them and washed their souls in his precious blood. And while we thus mourn, let us endeavour to fellow his example—his life was luminous—his end was peace.

"Servant of God! well done;
Rest from thy lov'd employ;
The battle's fought, the victory won,
Enter thy master's joy.
Soldier of Christ! well done;
Praise be thy whole employ;
And while eternal ages run,
Rest in thy Saviour's joy."

From the Christian Watchman.

SUDDEN DECEASE OF DR. BALDWIN.

It is with much pain that we stop the press, to announce the melancholy intelligence received this morning, by mail, of the unexpected death, on Monday evening last, of the venerable Dr. Baldwin, in the 72d year of his age, at Waterville, Maine, whither he had gone to attend the commencement, which took place on the Wednesday following. It is contained in a letter, from Rev. Daniel Stone, of Augusta, Me. to Mr. Ephraim Jones, one of the Doctor's congregation. His remains arrived this day, at 3 o'clock.

Augusta, Me. August, 30, 1825.

DEAR FRIEND,

It is with deep sympathy that I inform you that our reverend and much esteemed friend, Dr. BALDWIN, is no more. He died last evening in his bed, at Waterville. Mrs. Baldwin was alarmed, and called some of the family; but before they arrived, he was dead. Thus was he, in an unexpected hour, called from his long and useful labours, as we trust, to receive the rewards of a faithful servant.—His remains are to be enclosed in lead, and conveyed by the Steam Boat to Boston. He preached at Hallowell last Sabbath, and passed through this town to Waterville, yesterday; nor have I heard of any complaint of ill-health.

It is with feelings of deep affliction, that we record the sudden death of the Rev. THOMAS BALDWIN, D. D. Pastor of the second Baptist Church in Boston, aged 71. Dr. B. left Boston on Tuesday the 23d inst. with the intention of attending Commencement, and arrived in this town on Monday last, enjoying unusual health. He put up at the house of Professor Briggs, and retired to rest about nine o'clock in the evening. A few minutes past eleven he awoke, and was asked how he felt, he replied, I do not know, and groaned. A light was immediately brought into the room, but he spoke not, nor discovered any signs of life. Thus has the church lost one of its distinguished pillars.

Waterville Intelligencer.

Crawford County S. S. Union.

A revival of religion has taken place on the waters of the Big Conneyant in Crawford county. This is a region where not a few were to be found either embracing error, or lightly esteeming the Rock of Salvation. Some of these are known often to have assembled at a certain distillery on the Sabbath, met there to spend that sacred day in drinking and gambling! Some of these have been brought to reflect on the folly and madness of their career, and that temple of Satan, to which they were devoted, is now deserted.

It is a remarkable fact, that the well settled vale of the Big Conneyant, from the line of Erie county for five miles, there is not a family, in which there are not some rejoicing in hope, under conviction, or unusually thoughtful; and, every house in this extent, is literally become a house of prayer.

It is scarcely three months since the heavenly shower began. More than 20 are the subjects of renewing grace, and the anxious inquiry of *what must we do to be saved?* still prevails.

How much influence, under the Great Head of the Church, a prosperous Sabbath school established in this place, last year, may have had in leading to this happy excitement, cannot be ascertained; yet it is worthy of special notice, that scarcely an individual of this school (numbered 48 in the Crawford County Sunday School Union; and consisting of more than 30 pupils) is unconcerned for the welfare of his soul. All, in a manner are daily and with deep interest reading the religious tracts and Testaments they have obtained for their Sabbath school exertions, and attending conferences and prayer meetings, from the earnest desire to participate in that salvation, which is freely offered to the humble, contrite and broken hearted. Eight of these pupils, two of whom, one at the age of thirteen years, and the other at twelve, were the most distinguished for their acquirements, indulge the heart cheering hope that they have commenced the everlasting song.

S. S. Magazine.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, SEPTEMBER 12, 1825.

It has become our painful duty this week, to announce the recent deaths of Rev. Richard Furman, D. D. of Charleston, S. C. and Rev. Thomas Baldwin, D. D. of Boston, Mass.--The former died on the 25th, and the latter on the 29th of August. Like shocks of corn fully ripe, they have been gathered into the heavenly garner. More particular notices of their deaths will be found in this paper, taken from the C. Watchman, and Southern Intelligencer. A few weeks since, we had occasion to notice the death of Rev. Dr. Ryland, of England.

Located at a distance from each other in this world, these venerable fathers in Israel have been ardently and unitedly engaged in the same object--the extension of the Redeemer's kingdom, both at home and abroad; and we trust they have now gone to enjoy the everlasting society of their God and Saviour, and to mingle their thanksgivings with that innumerable multitude who have been redeemed from the earth. May it be found, that the mantle of these Elijahs has fallen on many Elishas who still remain.

It affords us pleasure to be able to state that the Rev. Seth Higby of Litchfield has accepted the appointment of Travelling Agent for the Convention of Baptist Churches in this state and vicinity. He will devote his labours to a few towns in the western part of this state, until the meeting of the Hartford Association, which will be held at the Baptist Meeting House in Litchfield, on the first Wednesday and Thursday in October next.

We understand from Rev. Mr. Cushman, that he has declined accepting the appointment by the New-York state Convention, to preach in Buffalo and vicinity.

A public dinner was proposed to be given to Gen. Gaines on the 8th of August, by the citizens of Jasper county, Georgia, but owing to his public duties, the General declined the invitation. "We hope, (remarks the N. York Evening Post) that Gov. Troup will not cut off all communication with Jasper county, for daring to compliment Gen. Gaines with a dinner."

The communication of W. P. is unavoidably omitted the present week.

General Intelligence.

FROM THE TIMES AND ADVERTISER.

EMANCIPATION.

Many able pens are now employed in the holy work of pleading the cause of the descendants of Ham, who are held in slavery. The principle of holding our fellow-beings in perpetual and involuntary bondage, merely because of their difference in complexion, is considered by a great portion of the most enlightened men of every civilized country as unrighteous, and as calling down the just retribution of heaven upon the land that tolerates a sin so heinous.

Strenuous and persevering exertions are now making by philanthropists in Europe and America, to put a final close to the traffic in human flesh.

South America has in the organization of her governments, set the magnanimous example of declaring all her citizens, of whatever complexion, free.

This is, no doubt, in agreement with the rule of eternal justice, and stands approved at that tribunal, where the actions of all men will ultimately be tried.

But there is another subject which in the United States, I think has not received that attention which its importance demands. I refer to the present hopeless condition of Insolvent Debtors. I hazard nothing in saying, that the condition of many of them is worse, far worse, than the majority of the slaves of the South; and yet no sympathies are called forth in their behalf, and no exertions are made for their relief; but they are doomed to suffer with their families, to pine away and die, under the severest pressure of penury and want, when the means of relief are fully within the power of our government.

While the slave of the Southern planter is compelled to perform his reasonable daily task, the laws of the land provide that he shall be furnished with a comfortable support as a compensation for his toil. But in the case of the honest insolvent debtor, it is far otherwise He has perhaps lost his property by sea, perhaps by fire, perhaps by the failure of his own debtors, perhaps by the dishonesty of one who now riots in wealth, perhaps by the kindness of his heart in lending his name to a false, or an unfortunate friend; and in some of these various ways in which crime is not involved, he is plunged from a condition of usefulness, activity and competence, to a state of poverty and suffering. He has passed through a scene of mental distress which can be conceived by none, but such as have like him been unfortunate. In every stage of his embarrassments, he has, while endeavoring to struggle against the tide that threatened to overwhelm him, felt a pang that seemed sufficient to rend his heart, until he has at last been obliged to surrender.

In this condition, he looks around upon his creditors, and he beholds in the countenances of some, the look of commiseration for his misfortunes, and sympathy for his sufferings--they offer him all the indulgence he desires in regard to their claims, and even to cancel them in legal form, relying with confidence on his honor to discharge the obligation whenever he shall possess the ability--sweet is the voice of friendship--but while hope begins to spring up in his heart, and he feels again a desire for virtuous, active enterprise, how is he paralyzed by learning from another quarter, that his hard-hearted creditor will grant him no indulgence, but demands the utmost farthing, although he is perfectly sensible of his entire inability to discharge the claim; expostulation is vain, the love of gold or prejudice has calloused the heart of him who governs his destiny

His soul sickens at the prospect of the future--the fond anticipations of relief are blasted forever--he retires to his family--he receives the caresses of his patient wife and his suffering children. He sits down to contemplate his wretchedness, and while his tender companion anticipates the cause of his anguish, and lets fall the involuntary tear extorted by a retrospection of the past, compared with their present condition, and future prospects, his artless children cry for bread--his scanty store is exhausted. Impelled by a conscientious sense of obligation, he has delivered to his creditors the last cent he had to bestow, and that was insufficient to satisfy their demands. Manacled by these uncancelled claims, he cannot pursue a course of honest industry which would afford a competence for his family, and enable him to discharge those demands, which he feels that the laws of honor, of religion, and of the land, urge him to cancel.

It is in vain he urges the necessities of a weeping wife, and tender offspring--covetousness has seared the heart of his oppressor, or perhaps what is if possible worse than indebtedness to individuals, he may be in the power of some of those incorporations, whose uniform character is, that "*they have no souls*"

Thus situated, he is doomed to sink down under the weight of accumulated distress, to premature old age, disease and death. This is no fiction--the picture is but faintly, very faintly drawn, of real existing misery, which may be seen in more than twice ten thousand instances in this land of boasted liberty. And why is there not a remedy applied to this apparent evil? Would not a judicious Bankrupt Law afford a remedy? None can with propriety deny this--but we are told that the agricultural interests in Congress will not agree to the establishment of a bankrupt system, unless they are allowed to participate in its provisions; and that the commercial interests will not consent to this, and therefore, a uniform system of bankruptcy can never succeed; and more than this, the banking interests in this country are largely represented in the Congress of the United States, and they are opposed to the measure. Therefore we may be certain that until the best talents are perseveringly applied to the reconciling of these jarring interests, the heart of the unfortunate must be sickened with "hope deferred," and the anguished soul of the honest, enterprising, but unfortunate citizen, will look in vain to his country for relief--nothing is left him but hopeless ruin and despair.

Is there not some philanthropic heart that can be touched with the woes of the unfortunate, whose voice can be heard in the Hall of our National Legislature, and who can plead with effect the cause of the distressed? Where is the powerful advocate of the Greeks? the eloquent orator of Bunkerhill? and his kindred spirits? Are their sympathies exhausted?--If not, is here not a field presented, in which they may exert all the energies of their capacious minds, and pour forth the philanthropy of their hearts--and will they not find most powerful auxiliaries for the accomplishment of this work of benevolence, while they may refer to a father's prayers, a mother's, sighs, and the tears of dependant childhood. And would they not reap a rich reward for their toil, in the approbation of their own consciencies, in the applause and confidence of the wise and virtuous, while "the blessings of thousands ready to perish should come upon them."

The subject certainly is important, and demands the immediate attention of the nation, for it is believed that tens of thousands of our most active, and enterprising citizens who are now completely paralyzed, would at the passing of a bill providing for a uniform system of bankruptcy, be enabled to engage in business that would be useful to themselves & the community, relieve society from an unnecessary burden, and greatly diminish the quantum of human misery. No matter how severe the penalty for an invasion of the bankrupt law: its provisions should be designed to relieve honest insolvent debtors, and if any should attempt dishonestly to avail themselves of its benefits, let them suffer the punishment due to perjury.

HUMANITAS.

The National Journal says: "We understand that a letter has been received at the War department, from Gov. Troup, in which the Governour expresses his intention to suspend for the present the surveys which he had ordered of the Creek lands."

BOLIVAR.

It has already been stated in the Colombian papers, that two attempts had been made to assassinate the Liberator, Bolivar. A letter from Bogota, published in the London journals, says that this friend of mankind had escaped the dagger of the assassin, which had been raised against him, no less than seven or eight times. In the recent secret murder, at Lima, of Mr. Monteagudo, it was ascertained, on examining the body, that he had been stabbed with a sharp instrument. This led to the examination of all the cutlers in the city, when one of them stated that he had sharpened two poniards, at the request of a negro, with whose name he was unacquainted, but that he should know him if he saw him again. "A proclamation (continues the writer) was immediately issued, ordering a general enlistment for the army, but excepting all slaves and black men. It was a trap laid for them as necessary for the service of the city; to which effect they were ordered to call for a bill of exception at the office of the Adjutant General. They presented themselves accordingly; and the cutler, who was concealed, easily knew the owner of the two poiniards, who having been suddenly grasped, as the murderer of Mr. Monteagudo, and asked where the two poniards were, answered by confessing his guilt, and producing one of the two; he added, that as he could not have been discovered but by the decree of Providence, he would declare that he had been seduced to that crime by the Governor of the castle at Callao, (see the model of that infamous Ferdinand!) and that the other poniard was to be found within the sleeve of the left arm of General Bolivar's head servant, who was to murder him the night of that very day. The poniard was found as it was said."--*Baltimore Patriot.*

From Greece.--The accounts from Greece are very contradictory. It is generally admitted, however, that all the statements respecting the successes of the Greeks on the water, are substantially true; but on the land they have met with some reverses. The Egyptian army in the Morea has succeeded in the capture of the fortress of Navarino, and are very far from being in a forlorn situation as represented in former accounts. We do not like to see so many of the strong fortresses of the Morea in the hands of the Turks.

BALTIMORE, Aug. 31.

Capt. Taylor, of the schr. Gazette, informs that about 3 days before sailing from Havana, the schr. William, of Portland, arrived there, the master of which reported that in lat. 30, lon. 74, he fell in with the wreck of a brig believed to be the Alonzo, of Baltimore, both masts gone; appeared to have been on her beam ends; was then upright; a great deal of Flour floating around her. There were four men on the quarter deck--the sea was running so high that he could render them no assistance.

The emperor of Russia has forbidden the labours of the Scottish Missionaries who have been preaching for some years in Caucasus, Astracan and Georgia. The principal missionary, Carruthers, has embarked for Great Britain.

Sickness in New-Jersey.--A letter from Moorestown, (N. J.) says "the fever which has existed here for two or three weeks, is increasing around the country, but not in our town. Some cases have approached very near yellow fever. Dr. S. had one yesterday with the black vomit, near a mill pond drawn off about 3 weeks since."

Cuba.--Spain is evidently uneasy about the fate of this island. The bishop of Havanna has been compelled to fly to New Orleans, for he was suspected of being too liberal in his opinions, and a new General of Marines has been appointed. Some troops have arrived and 2,500, in all, were expected. This island must speedily pass from the possession of Spain. There are elements within and without that will divest Ferdinand of this, his now most precious colony--but, whether it will become independent, be united with Mexico, or Colombia, or *Hayti*, no one can tell. The last is the most probable.--Boyer, (by a pursuit of that policy which the *British* held right in respect to the United States, during the late war,) by declaring freedom to the slaves, can effect it, with the greatest ease, whenever he pleases.--*Niles.*

Episcopal Theological Seminary.--On Thursday, July 28th, the ceremony of laying the foundation stone of the General Theological Seminary of the Protestant Episcopal Church of the United States, was performed, with the customary solemnities, at Greenwich. The lot on which the edifice is to be erected, was presented to the Institution by Clement C. Moore, Esq. It is beautifully situated on one of the avenues of New-York city, and extends back to the North river, embracing about five acres.

Middlebury College.--It is stated in the Report of the General Convention of Vermont, that two thirds of the students of Middlebury College are hopefully pious, and that this circumstance has thrown such a salutary influence over the College, that not one case of disciplinable offence has occurred during the year.

Mission at Colombo.--The Christian Watchman contains a letter from the Rev. Mr Chater, Baptist missionary at Colombo, Ceylon, dated October, 4, 1824, which states that on the first Sabbath of September, their little church received an addition of eight members; one by restoration, and seven by baptism, on profession of faith in the Redeemer. It was expected that two others would be admitted soon.

Paper from Straw.--M. Louis Lambert, of Paris, has taken out a patent in England, for the manufacture of paper from straw.

Hooping Cough.--The Medical Adviser states, that a plaster of gum galbanum, applied to the chest, cures this complaint.

Valuable Present.--"The Boston Female Juvenile Society" have presented a complete set (42 vols. 4to) of Rees' Cyclopædia to Waterville College.

Mr. Owen's Settlement.--One of Mr. Owen's Harmony inhabitants writes, says the Freeman's Journal, 'one of the two churches has been transformed into a Hall, where we repair every day for the purpose of reading, hearing the news, singing, dancing, &c.' for two hours. Mr. O.'s religious principles have been strongly objected to. We trust he does not mean to oust morality from his kingdom.

A Vermont paper says, such is the increase of the demand for Pig Iron, manufactured at Swanton, from the ore which abounds in that quarter, that a ton which was sold the last year for forty dollars, now readily commands seventy-five.

The Nashville Whig states that Capt. Leftwich, of Russelville Kentucky, has obtained a grant of land in Texas, of between six and eight millions of acres, designed for the settlement of 800 families.

The contracts of the Miami Canal have all been taken at ten percent, below the estimate.

In 1820 the population of Gneva, New York, was 1357. It is now 2330, being an increase in five years of more than seventy-five per cent.

The population of Lyons is about nine hundred--it has nearly doubled since the navigation of the canal commenced, and is rapidly increasing.

Interesting circumstance.--Some of the Bethel members, in passing through a street where there were many abandoned characters, and seeing a door open, looked in. Several young females were there, and three or four seamen, whom they had allured into their nursery of misery and guilt. The members addressed them thus--"If none of you are particularly engaged this evening, there is a Sailor's meeting just at hand, and we should be glad of your company." The same invitation was given to the young women. One excused herself by not having shoes. Another had no apron--she was advised to borrow one: she went up stairs and brought down a piece of coarse cloth, and tied it before her; thus equipped, she and another woman entered the prayer-meeting with the Bethel friends. They behaved with the greatest seriousness and decorum, and returned home, but not with the same depraved feelings they brought with them. The next evening some Bethel friends called at the same house, when one of the young women stated that her sister, who had accompanied her to the prayer-meeting, was so affected and alarmed that she would no longer remain with them, but had returned home to her friends. She was entreated to inform them where her friends resided, but she would not.--*Mar. Mag.*

Query.--Was the Doctrine of Universal Salvation taught in this meeting?

To prevent chimneys from taking fire.--The pargering mortar (so called by masons) for plastering the inside of chimneys, mixed as it generally is with lime, sand and and horse manure, made into mortar; let there be a pickle made of salt and water, nearly as strong as that you use with meat, and the mortar wet with it instead of pure water. Salt, sand and sea water, where it can be had, will answer the same to mix with the lime and the horse manure. Chimneys plastered with this composition, on every damp or rain will grow moist, and the soot will fall off without any inconvenience. This may be relied on, and the expense is so trifling, no one should hesitate to do it--for it can do no harm at all events, and it may save houses and towns.--*N. Y. Evening Post.*

Finley's Map of the United States.

A large and elegant map of the United States has just been published by Mr. Finley. It is drawn on a scale of thirty-five miles to an inch, and measures 5 and a half feet from east to west and 4½ from north to south. Statistical tables are added in the margin, with a table of the steam-boat routes in the country, and a drawing in which is presented the comparative height of the mountains.

The canals and canal-routes are also introduced: and that part of the sheet which extends out upon the Atlantic, is devoted to a distinct map of North America, handsomely executed on a diminished scale, with its principal divisions lightly marked by water colours, like those which distinguish the counties of the different States in the principal map.

This new work is now ready for delivery, at the moderate price of eight dollars; and we hope that the agent, who is now in this city, may meet with such encouragement as it merits.--N. Y. paper.

From Gray's Travels in Africa.

On the 18th of March, Major Gray took his route through Galam, (at first up the Senegal) for Kaarta. The Kaartan force which he accompanied, had made one hundred and seven prisoners, chiefly women and children, in a predatory excursion into Bondoo.

"The men were tied in pairs by the necks, their hands secured behind their backs; the women by the necks only, but their hands were not left free, from any sense of feeling for them, but in order to enable them to balance the immense loads of pangs, corn or rice, which they were forced to carry on their heads, and the children (who were unable to walk or sit on horseback behind their captors) on their backs.

I had an opportunity of witnessing during this short march the new-made slaves, and the sufferings to which they are subjected in their first state of bondage. They are hurried along (tied as I before stated) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One in particular would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African: she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragged her tottering limbs along; to crown the heart-rending picture, she was naked, save from her waist to about half-way to the knees. All this did not prevent her inhuman captors from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse, and, whenever she showed the least inclination to stop, he beat her in the most unmerciful manner with a stick.

One young woman, who had, for the first time, become a mother two days only before she was taken, and whose child, being thought by her captor too young to be worth saving, was thrown by the monster into its burning hut, from which the flames had just obliged the mother to retreat, suffered so much from the swollen state of her bosom, that her moans might frequently be heard at the distance of some hundred yards, when refusing to go on she implored her fiend-like captor to put an end to her existence; but that would have been too great a sacrifice to humanity, and a few blows with a leathern horse fettter, soon made the wretched creature move again. A man also lay down, and neither blows, entreaties, nor threats of death could induce him to move. He was thrown across a horse, his face down, and with his hands and feet tied together under the animal's chest, was carried along for some distance. This position, however, soon caused difficulty of breathing, and almost suffocation, which would certainly soon have ended his miserable existence had they not placed him in a more easy posture, by allowing him to ride sitting upright; but he was so exhausted that to keep him on the horse, it was necessary to have him supported by a man on ea[illegible]side. Never did I witness (nor indeed did [illegible]k it possible that a human being could endure) such tortures as were inflicted on this man."

The Canal from Boston Harbour to Connecticu[illegible]r, is considered practical either by a northern or southern route. The Commissioners and Engineer returned on Saturday evening, and on their return examined the route from Springfield to this city. When a branch of the northern route shall be examined, the Commissioners will probably determine which route shall be surveyed by the Engineer. It will, perhaps, be several months before the Commissioners can make a satisfactory report on the whole business.--*Boston pa.*

General William Carroll has been re-elected Governor of the state of Tennessee, without opposition.

MARRIED.

In this city, Mr. Joseph Taylor, Printer, to Miss Fanny C. Forbes.

OBITUARY.

In this City, on Wednesday last, Mary Elizabeth, aged 2 years, daughter of Mr. James S. Wickham.

At Middletown, Susan, the wife of Henry Carrington, aged 44. Miss Laura Wood, aged 20, formerly of New Hartford.

At Suffield, on the 24th ult. Miss Aurelia B. Barstow, aged 32, daughter of Deacon Daniel Barstow. During a distressing illness of 30 days, which she bore with christian fortitude and patience, the deceased evinced to all around her, the comforts of a well grounded hope in the Redeemer at that solemn hour "when flesh and heart faileth."

At Goshen, Mrs. Friphena Wadhams, aged 68, wife of Mr. Abram Wadhams; Mrs. W. was the first of a family consisting of eleven persons, (who are dead) whose ages together amount to more than 600 years. Mr. Elisha Tuttle, aged 78.

At Salisbury, Eng. the Rev. J. Saffery, in the 63d year of his age. He had been 35 years pastor of the Particular Baptist Church in that city.

FAMILY MEDICINE STORE.

Where Medicines may be obtained day and night.

THE subscriber has for some time past endeavoured to make his establishment worthy the patronage of FAMILIES and PHYSICIANS, by devoting his attention to retailing MEDICINES, WINES, and *Liquors, of the best quality, Compounding Physicians' Prescriptions*, and preparing all the common Compounds personally with the PUREST ARTICLES.

Many of his MEDICINES *he has imported direct from* "APOTHECARIES HALL," LONDON, the first Medical establishment in the world. *He has also imported* in the *Brig Bramin, from Madeira, via Canton*, a supply of MADEIRA WINE, *which needs no other recommendation than a trial.* Also constantly on hand, a full assortment of Wines and Liquors.

***As the subscriber has taken the House directly over his Store, MEDICINES MAY BE OBTAINED AT ALL TIMES, and *every article is warranted to answer the description given of it, or the money will be refunded*

by E. W. BULL.

Sign of the "GOOD SAMARITAN."
No. 1, Samaritan House.
July 26.

NOTICE.

THE Subscribers, being appointed by the Honourable Court of Probate for the District of Granby, Commissioners on the estate of Nathan Gillet, late of Granby, in said district, deceased, represented insolvent, do hereby give notice, that they will attend to the business of their appointment, on the second Mondays of December and February next, at 3 o'clock P. M. on each of said days, at the house of Truman Gillet, in said Granby. All persons having claims against said estate must present them to us properly attested, or be debarred a recovery.

HENRY PRATT,
BETHUEL HOLCOMB,
Commissioners.

Granby, Aug. 22, 1825. 31 3w

FOR SALE

In the village of Middlebury, Genessee Co. N. Y. the following valuable property, viz: a house and one half acre of land; a brick house partly finished; a black-smith's shop and one acre and a quarter of land; and another brick house well finished, a wood-house and barn, with about six acres of land, or if the purchaser wishes for a farm connected with either of the above lots and houses, he can have ninety-two acres of land. The above property belongs to the Rev. J. Bradley, and will be sold at reasonable prices.

Half must be paid when possession is given, and notes with suitable endorsers. These places are near the academy, which is in a very flourishing condition. The lands are excellent, the water good, and the village is as healthy as any one in this state. Further information may be obtained of Dr. Wm. B. Collar of the above village.

27--7w

BOOK & JOB
PRINTING,
Of every Description,
EXECUTED WITH ACCURACY,
At the Office of the
CHRISTIAN SECRETARY.

PENSIONERS' BLANKS
FOR SALE AT THIS OFFICE.

REMINSCENCES.

An Apology for the Baptized Believers, &c. presented to all Pious and well disposed Christians in the church of England; Shewing the reasons for their separation from the church of England, written by Mr. Thomas Grantham about the year 1700.

Continued from page 128.

Concerning Discipline.

What manner of discipline the church of Christ ought to observe, is sufficiently declared. Matt. xviii. 1 Cor. v. 2 Thess. iii. Tit. iii. and other places. And it is very well expressed by a minister of the church of England, in his defence of the thirty-nine articles of the church of England in these words: The manner of proceeding in excommunication, is, first, by gentle admonition, and that once or twice, given with the spirit of meekness, even as a brother, if the fault be not notoriously known; and next by open reprehension; afterwards by public censure of the church, to put him from the company of the faithful, to deliver him to Satan, to denounce him a heathen, and a publican, if no admonition will serve, and the crimes and persons be very offensive. Thus he, and to this discipline we, can heartily subscribe; it being, indeed, the very same which is religiously observed by the baptized believers in this age and nation.

But where now, shall this discipline be found in the church of England? Does any one assembly or court of the church of England observe it? Or does she not practice that in her courts, which is too evidently destructive of it? For so far as we can understand, instead of this brotherly admonition, men are clandestinely presented, and accused, and often excommunicated for they know not what. What man is now taught, or bound by any order of the church of England, that in case his brother trespass against him, by defaming his reputation, offering injury to his person, or by wronging him in his substance, to take that brotherly course, prescribed to all Christians? Or if he would take this course, what congregation is impowered or allowed to hear or determine the strife; as sin is in such cases committed against God? We see not how it is possible for the offended, to do his duty in an orderly way to the offender; if he go about it, he shall probably be derided, both by teacher and people; so far is he from obtaining justice, against the offender, in any congregation of the church of England, because the ancient discipline is an unknown thing to the people generally. And for want of this Christian government are men continually exposed to suits and troubles in courts of law, wherein the poor can have small help, as it is written, "If thou seest the poor to be oppressed—marvel not—for one great man keepeth touch with another, and the mighty men are in authority over the poor."

3. But that which is more grievous; we do not see that open profaneness, can be met with, or suppresed by your discipline. For suppose a man be given to swearing, lying, drunkenness, and lascivious talking, as, God knows, a great number of the members of the church of England are known to be such; your discipline seems to have no power in such cases; for, thus saith one of your ministers, who minds canon 109! that prohibits common swearers, common drunkards, notorious whoremasters, and whores, &c. from the blessed sacrament of the Lord's supper? Do not even Bishops hear men swear a thousand oaths, and either do not, or dare not use any discipline against them? But now, if a good man do not stand up, and bow to the altar at the name of Jesus, when the Creed is read: because he dares not pay greater reverence in a religious way to any writing, than he pays to the holy scriptures, If he dares not use the sign of the cross in baptism, nor spuinkle his child, &c. then shall he be prosecuted as a great sinner, cast to the devil, and laid in prison; yea, he is sentenced already; for in canon 6 thus we read, Whosoever shall affirm, that the rites and ceremonies of the church of England are--superstitious, or, —such as men who are zealously and godlily affected, may not with any good conscience approve them, use them, or as occasion requireth, subscribe unto them; let him be excommunicated, ipso facto, and not restored, until he repent and publicly revoke, such his wicked errors.

4. Thus, as we conceive, the discipline of righteousness, mercy, and charity, established by Christ, is laid aside, and a mercenary court set up, holding the traditions of men, instead of Christ's institutions, in ecclesiastical government; who also live voluptuously upon the sins of the people. But as for the reformation of evil manners, or the making peace and concord, alas! It is not sought for, nor indeed expected from these courts. And as the reverend Grosthead said at Rome, when he saw all things ruled by money; so may I say of the courts under consideration. O money, money, what wilt thou not do there? As for the opprobrious language, prohibited by the canon, we think it uncomely for any to use it, tho' we dissent from the ceremonies themselves.

Concerning the imposing of Ceremonies.

1. All divine ceremonies ordained by Christ, or his apostles, we reverence, and religiously observe and keep, as they were delivered.

2. That any church since their days, hath just power to make and ordain divine ceremonies, to be any necessary parts of the worship of God, we see no ground to believe; much less, that such ceremonies may lawfully be imposed, under pain of excommunication, banishment, imprisonment, loss of estate, and life. For tho' it is certain, God has given power to the rulers of this world to make, change, or disannul laws in point of civil government; yet we believe all the power on earth cannot make one institute or divine ceremony in religion. And therefore we cannot but think, the church of England erred from the rule of righteousness, in decreeing rites and ceremonies, which God has not commanded.

For when we see how sharply some were reprehended by St. Paul, for bringing the christian churches in Galatia, under some legal ceremonies, which once had a divine original, and use in the church of God, as invaders of the liberty, wherewith Christ had made them free; averring also, if they were subject to them, Christ should profit them nothing. We can see no ground to free the protestants from sin, who either take up scriptureless ceremonies from the papists, or invent ceremonies themselves; but least of all when they force men, against their conscience to conform to such ceremonies, or else to be ejected and delivered up to satan. And surely it was very unreasonable, for her bishops to consent to a law, that pious men, only dissenting in these things, from the church of England, should be banished, or else hanged as felons, without benefit of the clergy.

4. But if it should be said that the ceremonies of the church of England, as the sprinkilng of infants, the sign of the cross in baptism, bowing to the altar, to name no more at present, are not sinful; then how shall we be ever able to reprove a papist, for using holy water, bowing to the image of Christ? &c. Certainly if we must submit to the ceremonies of the church of England, in her present constitution, we must submit to theirs too, where they have power on their side to enforce them. But he that shall impartially consider, what a learned Protestant hath said, of the sinfulness of that one ceremony, of the sign of the cross in baptism, in his book entitled, Against symbolizing with antichrist in ceremonies, will see great cause to avoid touching with any such inventions, however they may be supposed, to have had a harmless use among Christians at first. But who sees not, that when such ceremonies, have got the reputation of religion upon them, and are forced on by human laws, what incredible miseries they have brought upon the Christian world? How have they lorded it over kings and kingdoms, over the estates, liberties, and lives of Christians? Who sees not, that being thus set up, they are sometimes more set by than sincere faith, and an holy life? As if all true religion, and loyalty too, were only to be judged of according to men's submission to those human innovations. For it is notorious, even in this our land, that let a man but conform to all the ceremonies, he shall live honourably, let his life be never so debauched. But let a man refuse these ceremonies, out of conscience to God, because they are not from heaven, then he is envy's mark, let his life be never so just and harmless. Such effects should lead us to consider, what the causes are. And because we are speaking of ceremonies, we crave leave to inquire; what means the ceremony of the ring in marriage? Why are we forced not only to use it, but to use it, in the name of the Father, and of the Son, and of the Holy Ghost? The church of England blames the Papists, for saying, Marriage is a sacrament, but shall we then make a sacrament of a ring? Sure you may make the ring as sacred in marriage, as you make the water in baptism. Such usages as these, we fear, give the Papists too much cause to use this speech. A protestant is but a Papist, scared out of his wits.

It is not then any thing of prejudice or obstinacy which makes us to stand off from the communion of the church of England, but an unfeigned desire to serve God aright, and a godly fear, lest by touching with those unwritten traditions we should bring our souls under guilt in the sight of God. Howbeit, if any can convince us, that the church of England is justifiable in these things, here objected, we shall suspect ourselves to be mistaken in other things, which we here mention not.

Now may it please the God of heaven, to put it into the hearts of the guides of the church of England, to consider these things.

1. That none of these ceremonies about which we differ from them, are required of Christians in the holy Scriptures, and that therefore, 2. To enforce them by excommunication, and penal laws, upon the consciences of men, is more than God requires of you, or any body else. And surely, if the making of these things necessary to our communion were but removed, so that things which are not delivered in the word of God, were left at liberty, we should not stand at so great a distance from the church of England, as now we do. For tho' we are verily persuaded, that these things objected against, by us, are errors, and therefore prudently to be amended; yet, we believe the imposing of them is a thousand times more offensive in the sight of God, and more grievous to the souls of men; because, as we conceive, God's authority is then usurped by man, and men's fear towards him is then taught by the precepts of men. And yet we know, and indeed must confess, that many things, as to the more convenient performance of religious services in a church way are left to the prudence of the church, guided therein by the general rules in the word of God; and some things also, which are not of the essence of Christianity, will seem doubtful to some and clear to others. And therefore there will be a continual necessity of brotherly forbearance one towards another, in some sinless ceremonies; as many things may be so esteemed whilst not made the boundaries of communion, and forced upon Christians against their consciences. For example, tho' sitting be the most safe gesture at the Lord's table, because nearest to Christ's example, yet, if any in humility, and of devotion to God, think it their duty to receive kneeling, this surely cannot justly offend any Christian. And thus also, bowing at the name of Jesus, being left at liberty, when, where, and upon what occasion to do it, need not to offend any; tho' it is apparent, such bowing is not the meaning of the text, Phil. ii. 10. And the same may be said of well composed prayers; so that still such forms be used as a matter of Christian liberty, and not imposed by law as necessary.

And could things be managed with such moderation (as certainly the state of the inhabitants of this land does much call for it) in a friendly and brotherly spirit, 'tis hop'd, our animosities would abate, and charity would endear all that are upright towards God, one towards another, tho' labouring under many weaknesses, or dark circumstances. But whilst one party stands up with a sword in their hand, or with power to thrust men into gaol, and rifle their estates, unless they will all submit to their will and pleasure, not only without, but perhaps in some things against the word of God (the professed rule to all Protestants in matters of religion) this lays a necessity upon all, that are of noble, and truly Christian spirits, to testify against such cruelty, and unmanly proceedings, and to assert the true Christian doctrine and liberty, and Christ's sovereign authority only, to make laws for his church, as such, altho' for so doing, they suffer the loss of all things, which are dear to them in this world, and therewithal, to stand off from the communion of such unreasonable men, as have not learned to do to others, as they would have others to do to them, under their different opinions, when in a state of subjection to those who differ from them. Thus much, briefly, of the reasons or causes of our separation, says Mr. Grantham.—*See Crosby's History, preface, 4th vol.*

From the N. Y. Observer.

DELIVERANCE OF MESSRS. TYERMAN AND BENNETT FROM THE CANNIBALS OF NEW ZEALAND.

Several months since we stated in general terms that Messrs. Tyerman and Bennett, the deputies appointed by the Directors of the London Missionary Society to visit their stations at the South Sea Islands, were at one time on the point of being killed and eaten by the cannibals of Whangarooa, in New Zealand, at which place they stopped on their way from the Islands to Sidney, in New South Wales.—In the London Missionary Chronicle for July, we find the following particular account of their danger and escape, taken from a letter written by the deputies themselves, and dated at Sidney, in New South Wales, November 12, 1824.

We reached the harbour of Whangarooa, in New Zealand, on the 15th of July, and came to an anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Westleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us—and soon our main deck was crowded with men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces, rendered more hideous by their *tatauings*, became by anger more hideous, and on the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger. But this was impossible, for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship Boyd, Capt. Thompson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescribable horror for about an hour and a half. At length our boat, which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds —and we waited its arrival wi h the greatest anxiety—but expected to be despatched before it could possibly reach us. But God was better than our fears. At length the boat came along side, and we found to our inexpressible joy that she had brought Mr. White, one of the missionaries, and *George*, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the Boyd —but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened, Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment. O what shall we render to the Lord for all his goodnes!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony, whose captain, with his boat's crew of six men, in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangarooa, which we have described!

From the Connecticut Observer.

INTRODUCTION TO A SERMON.

Men differ much in the operation of their minds. Some persons require a long time to investigate a subject—and to kindle into a flame, from the views of truth which it may present. Others seize upon a subject at once—and their first thoughts are not only the most vivid—but the most clear and deep. Truth bursts upon them like a flash of lightning—and the splendour is almost as transient. This diversity of mental character may suggest some useful remarks respecting the Introduction to a Discourse.

It accounts, First, for the fact, that often we find a lively and vivid Introduction followed by a dull and vapid discourse. The Introduction is written under all the excitement which the first view of a subject causes; and when the body of the Discourse is to be written, the mind has become doubly languid from the previous elevation. This will often be the case with those whose feelings are powerful and transient—and when the subject is of a practical nature. Evidently, the proper course for such is, to write the main part—while the impression of the mind is vivid——for it is here, and not in the Introduction, the fire of truth should animate, warm and enlighten. I have more than once seen the evil of wasting that energy on an Introduction, which belonged to other parts of the discourse. While the flood of ideas which bursts into the mind on the first suggestion of a subject, can be turned into the proper reservoir—the first business is to turn them thither. They are not like the natural river, which rolls on and onward with uninterrupted flow—but burst forth in a moment, and disappears for ever. To waste an hour on an introduction, while a rich current of thought is gliding away beyond the hope of return, is as foolish as to spend the time of a comet's appearance in building an observatory to look at it with more advantage. The observatory remains—and the space which the comet has tracked—but the purpose is foiled. I know of no subject where the old proverb, "Make hay while the sun shines," can be applied with more force. It is like climbing a mountain to look at a rainbow—which, ere you reach the summit, has melted from the skies.

Again. Truth is sometimes presented to the mind in a *new attitude*. If we draw from the *actual* view—the portrait will be like the original,—but if we turn off the attention to an introduction, it is very probable, that particular attitude will be forgotten when we reach the main body of the discourse. The recollection will at best be but imperfect—and the resemblance can be no more. It is as if a painter were to be preparing his canvas and his pencil, while viewing a beautiful prospect—and should defer the sketch till landed in a distant country. I believe I shall be understood when I assert, that even if we have a distinct view of truth in our minds—and intend at the commencement of an introdnction to exhibit that view to others, we are frequently led by the introduction to a far different, and most commonly a less interesting view. It is difficult, especially to young writers, to conduct an introduction to that exact point of truth which it is the design to elucidate in the discourse. The unskilful voyager was bound to England, but unexpectedly, at the termination, finds himself on the coast of France; and, if I may carry on the figure, it is a chance that only part of his cargo will be suitable for that market. If a vivid introduction to a languid discourse is aptly compared to a splendid portico in front of a contemptible mansion—the kind now mentioned, may be compared to an expensive and elegant, & well shaded turnpike, ending in a morass, or bounded by an impassable cliff.

I have often felt myself impeded in the progress of a discourse by the particular turn given to the introduction. The subject assumes a new aspect, or widens as we advance; but the road has been marked out, and the bounds set on each side; and though a path more easy and alluring is discovered, it cannot be trodden. A truth which is interesting must be rejected, because not exactly within the limits prescribed in the beginning. I know this argument, if it is of any force against Introductions, may also be urged against regular divisions until they occur in the Discourse. Perhaps it will be said that all these difficulties may be removed by investigating and arranging the subject, before we commence the abour of composition; but though this may be true of those whose minds are well trained, and able to grow warmer the longer they view the subject, it will not, I think, be true of those whose natural temperament is such, that whatever they do, "must be done quickly." Such may indeed, by study, be brought to think connectedly, and logically; but system, while it corrects their defects, will subdue their spirit, and quench the vividness of their thoughts.—And whatever others may think of the value of method and fine spun reasoning, I cannot but believe them poor substitutes "for thoughts that breathe and words that burn."

THE

PROTECTION INSURANCE COMPANY,

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This Institution was incorporated by the Legislature of this State, at their last session, for the purpose of effecting Fire and Marine Insurance. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half A Million of Dollars. The first named sum is all paid in or secured, and the whole amount ($150,000) is vested in Bank Funds, Mortgages and approved endorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Solomon Porter
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Wm. W. Ellsworth,
Merrick W. Chapin,
James B. Hosmer,
Nathan Morgan,
Henry Hudson,
Roderick Terry,
Edward Watkinson,
James H. Wells,
Charles S. Phelps.

WM. W. ELLSWORTH, President.
Thomas C. Perkins, Secretary.
Hartford, July 7, 1825. 25tff

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☞ DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, *President.*
Isaac Perkins, Secretary.